THE PACIFIC

A religious and family paper

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Reading Room

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THY WILL BE DONE.

Not in dumb resignation we lift our hands on high;
Not like the nerveless fatalist, content to do and die.
Our faith springs, like the eagle's, who soars to meet the sun,
And cries exulting unto Thee, "Oh! Lord, thy will be done."

When tyrant feet are trampling upon the common weal,
Thou dost not bid us bend and writhe beneath the iron heel.
In thy name we claim our right by sword or tongue or pen,
And even the headsman's ax may flash thy message unto men.

Thy will! It bids the weak be strong; it bids the strong be just;
No lips to fawn, no hand to beg, no brow to seek the dust.
Whenever man oppresses men beneath the liberal sun,
Oh! Lord, be there; thine arm made bare, thy righteous will be done.

—By the late Hon. John Hay, Sec. of State...

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A GOOD LESSON.

A boy was sitting on the steps of a house. He had a broom in one hand and a large piece of bread and butter in the other. While he was eating he saw a poor little dog not far from him. He called out to him, "Come here, poor fellow!" Seeing the boy eating, he came near. The boy held out to him a piece of bread and butter. Just as the dog stretched out his head to take it, the boy drew back his hand and hit him a hard rap on the nose.

A gentleman who was looking from a window on the other side of the street saw what the boy had done. Opening the street door, he called out to him to come over, at the same time holding a sixpence between his finger and thumb. "Would you like this!" said the gentleman. "Yes, if you please, sir,' said the boy, smiling. Just at that moment he got so severe a rap on the knuckles from a cane which the gentleman had behind him, that he roared out with pain. "What did you do that for?" said he, making a long face and rubbing his hand. "I didn't ask you for the sixpence." "What did you hurt that dog for just now?" asked the gentleman. "He didn't ask you for the bread and butter. As you served him, I have served you. Now, remember hereafter, dogs can feel as well as boys."—Boston Budget.

A FUNNY, PHONETIC FANCY.

An English paper recently held a prize competition for "phonetic stories." This is one of the paragraphs which the competition brought forth:

Three boys—Dunn, Wunn and Nunn—ostensibly correcting sums under the master's eye, in reality naughtily tossing for pennies, of which Dunn has one, Wunn one, too, and Nunn has won one.

"I'm done!" sighs Dunn.

"Why, you've one," says Wunn.

"Then I've won," says Nunn.

"Time's up!" roars the master; "who has done?"

Nunn has, Dunn has done one, Wunn has done none. Of the pennies, Dunn has one, Wunn none, so Nunn has won and done Dunn and Wunn.

Tired mother (to restless child): "Now, you sit still! I've druv you ten miles to enjoy this entertainment, and you shall enjoy it, if I have to pull every hair out of your head!"

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday July 20, 1905

THE STRONG SOUL.

"We must march when the music cheers us,
March when the strains are dumb,
Plucky and valiant, forward, march!
And smile, whatever may come.
For, whether life's hard or easy,
The strong man keeps the pace;
For the desolate march and the silent
The strong soul finds the grace."

The North China Herald of June the 23d states that a grandson of Viceroy Chang Chih-tung, of Wuchang, was in Shanghai at that date on his way abroad to study. But owing to the uncertainty of international politics had been forbidden, by the viceroy by telegram, to proceed on his journey, and that a confidential servant had been sent to escort the young man back at once to his grandfather's yamen. Our understanding is that he had started for the United States. In that connection it was stated that several students in a school in the Native City, Shanghai, under American tuition, had ceased attendance thereat. At the same time there was mention of the going of twenty-five young ladies of the literati class of Hunan province to Japan for study for a period of years. They are the daughters, it is said of officials and literary men of high social standing. In connection therewith was the statement that there are already about one hundred and fifty young women from the various provinces of China studying in Japan. Dr. Sidney Gulick states in his recent book that there are five thousand Chinese students in Japan, and that they go there in greater numbers than they otherwise would because of the shameful treatment accorded them in coming to the United States. Verily, we are not doing what we ought to gain an influence in China.

President Harper of the University of Chicago has spoken a good word for the colleges. He says: "We need more colleges, more good colleges. By this I mean colleges with high ideals, which are fortunately situated, which have done good work in training their students and which have a future before them. We need the universities also, but we do not need so many of them. We want greater endowments of universities —school with funds of at least $50,000,000, and perhaps $100,000,000 to rely on." This was said in connection with the remarks concerning the distribution of the income from the fund for colleges donated by Mr. Rockefeller. Concerning this his words were: "Only the good colleges, those which show that they have a positive future will be considered in the distribution of the benefits accruing from the $10,000,000 fund. Many good colleges are in need and we plan to aid them." The Chicago Inter-Ocean says that this is a welcome utterance because it shows that Dr. Harper "has learned better, or was widely misunderstood, with respect to the legislation which was proposed some years ago with which his name was associated, and which was generally construed as meant to cripple the small college for the benefit of the big university."

The new United States Minister to China, Mr. W. W. Rockhill, says: Missionaries of all denominations have done a great deal to help the Chinese. There is no doubt on this score." Mr. Rockhill says further, that in all our work to revolutionize things in China and bring that people into line with our civilization we must move slowly and persistently; that it should not be expected that much can be accomplished in a few years with a people so peculiar and individualistic. He regards the Chinese as the most peaceful people in the world. Before Mr. Rockhill went to China as United States Minister he was given other diplomatic work in that country. After the Boxer trouble he was made a special commissioner to conduct negotiations at the Peking congress, and it has been said that it was due largely to his work and his knowledge of affairs in China that the integrity of the empire was preserved. When he was Third Assistant Secretary of State under Secretary of State Gresham he had special charge of Chinese affairs, for which his studies and travels had fitted him. He was on quite intimate and friendly terms with the late Li Hung Chang, one of China's greatest statesmen. He has also stood in close and influential relations for several years with the great viceroy, Yuan Shih Kai, who is practically China's Prime Minister. He has long been intimate also with other noted viceroys. It was said of Mr. Rockhill at the time of his appointment as United States Minister to China a few months ago that he probably had a more intimate knowledge of the history of the Flowery Kingdom, past and present, than any other American. He speaks Chinese with considerable fluency, having begun the study of that language years ago when a student in Paris. From boyhood he had a great desire to read and study concerning the Orient and early gave much attention thereto. This word for the missionaries, coming from this source, is especially valuable. Mr. Rockhill knows more about their services to the Orient than an hundred hurried globe-trotters know.

He has been a globe-trotter himself, but he has been much more than that.

The Pacific Coast in Brief.

President King, of Oberlin, has high rank among educators and theologians. The Pacific welcomes him to California and congratulates the attendants at the Summer School of Theology in Berkeley in that he is to be one of the lecturers.

On Monday, July 31st, the different ministerial organizations of San Francisco and vicinity will hold a union meeting in the Y. M. C. A. auditorium which will be addressed by President King of Oberlin College, and Professor Graham Taylor of the Chicago Theological Seminary.

Whitworth College, Tacoma, rejoices over the acceptance of the position of president by Dr. Mathes who is now the president of the normal school at Bellingham. Dr. Mathes was chosen several weeks ago, but did not think at the time that he could accept to begin work this year. He now announces that he will take up the work in a few weeks.

"Time has mellowed, but not dimmed his power," says the Los Angeles Times, concerning the Rev. Dr. Gunsaulus, who gave the annual sermon last Sunday at the Southern California Chautauqua at Long Beach. Dr. Gunsaulus spoke on the text, "He endured as seeing him who is invisible." We quote a few words: "Wherever some great heart feels the inextinguishable love of humanity, which has known the drenching rains of centuries of doubt and despair, and still believes that man is God's child, and is ready with the unconsumable enthusiasm to brave defeat and endure danger for man's sake—there the burning bush of Moses stands, and there a new Moses finds God."

Professor Graham Taylor of Chicago Theological Seminary is in Portland this week in attendance at the meeting of the National Conference of Charities and Correction. He was announced for an address on "Labor and Charity." Professor Taylor's studies and his experiences as a resident of Chicago Commons fit him for handling in a masterly way such subjects as this. His coming as one of the lecturers in the Summer School of Theology which is to open in Berkeley next Monday is opportune. The subjects on which he will speak while here in California are pressing upon the minds of the people as they never have in the past. There is an awakened conscience; but it needs a greater awakening.

A Methodist congress, at which five states have been represented was held in Portland last week. The Oregonian says: "The subjects handled touch nearly every side of personal and social life. One exception is noticeable. The relations of the Methodist Church to organized, federated or co-operative labor do not appear to be treated. In view of the action taken by other prominent religious bodies in face of these great problems at this time, the omission seems strange." The Oregonian says further that it would be interesting if the Co-operative Christian Federation, which is beginning work now in Oregon, and whose founder is said to be a Methodist minister, could be discussed by a representative body of that church. Among the persons in attendance at this congress was an old Yakima Indian, Chief White Swan, who was baptized by the Rev. Jason Lee, the first missionary to reach the Oregon country after word had gone East from St. Louis of the journey thither of the four Indians who had started out in search of "the white man's book of God." One of the early Oregon circuit riders said: "I am happy to-day but I have never been so happy as when riding on my wide circuits."

The Rev. William Rader spoke last Sunday morning at the Venice Assembly, near Los Angeles, on "The Message of Christianity to the Modern World." He said in part: "Christianity is in advance of the world. Its ideals are ahead of the ideals of politics, commerce, society. Nobody practices the Golden Rule and the Sermon on the Mount. When the church and the world and Christianity meet we shall have the greatest music, the highest art and the noblest types of character. Only by evolution shall this consummation be reached. To apply the teachings of the Sermon on the Mount now would revolutionize the world. If men should practice their ideal duty civilization would be shaken by the earthquake of religion." As to the message which Christianity brings to the modern world Mr. Rader said: "Christianity is speaking in louder tones to the Mammon worshippers than to any other class of men. Mammon is now the chief object of redemption. The Christianization of corporate wealth is the immediate task of organized religion. This personified evil strikes at the very foundations of the republic. The rich man has become a national peril. Not Moses and the Pentateuch, not Jonah and the Whale, but the ethics of making and spending money is the question of the hour. To-day Christianity is throwing as never before its searchlight on financial transactions and affairs."

The Rev. Dr. Newell Dwight Hillis of Plymouth Church, Brooklyn, New York, is in Seattle and the Northwest and purposes taking back with him considerable interesting and valuable information for some lectures on the Pacific coast. He says: "The West is big and it needs men. Irrigation schemes in California, Oregon and Washington alone will open up acres enough for cultivation to give homes to a million immigrants who arrive in New York." Dr. Hillis says that the country this side of the mountains needs exploiting and that the foreigner should be told that the agricultural opportunities here are far greater than they are in the middle West. As to the attractions of this Pacific coast region in general he says that his seven tours to Europe sink into nothingness when compared with the manifold attractions before him during his visits to this coast. Dr. Hillis plans the preparation of a lecture on Irrigation, and to more thoroughly inform himself it is his intention to visit districts in Idaho which are now being reclaimed. Evidently the enthusiasm which was started in him by his trip on the coast last year has made him desirous of having some part in the development of a district of country which he sees plainly is destined to play an important part in the nation's future. The fine reception which he is receiving in Seattle and the additional store of information which he is gathering will render him one of the very best of immigration agents. If Seattle and the surrounding country gets more of a boost from him than California gets it will be owing not a little to "the Seattle spirit" which has for years been getting much for that city.

The Seattle Post-Intelligencer gives a picture of a venerable and fine looking Chinese, Chun Ching

Hock, who is at the head of a large mercantile establishment in that city, and says that "no foreign country has furnished a single resident of Seattle who has done more for the city and for its trade," and that there "is none more entitled to be held in respect and honor." In an editorial of considerable length the Post-Intelligencer terms him: "This pioneer, this enterprising resident, this loyal American by instinct," and says that though excluded from becoming a citizen his attachment to the land and city of his adoption has never weakened. Within a brief time after he came to Seattle it is said that "he proceeded to disprove the idea that the Oriental is always a stranger to Western ideas and methods;" that he showed himself a patriotic American, and manifested a loyalty to and pride in the city "which was second to that of no man who called Seattle his home." It is worthy of note that Chun Ching Hock is the leading partner in a firm which controls the oldest established business house in Seattle. We have no doubt that he would be a citizen to-day, and of course an exemplary one, if our laws so allowed. The time will come when they will allow it. As we look on the face of this man as it is pictured in the paper from which we have been quoting, we also look on into the future to a time when men shall dwell together in a better brotherhood than that which the world now knows, and to a time when the Asiatics shall contribute much to the higher civilization which shall be existent then. The Spirit is working on the hearts of the Chinese as well as on the hearts of other peoples and they have a feeling of higher responsibility. Chun Ching Hock is quoted as saying: "Things are changing in our lives. The younger generation is grown up, and they must be provided for. We have greater responsibilities to-day, I think, than we had when I used to shoot wild ducks in the marsh back of the Pacific block." This resident whom Seattle honors is about to make a business trip to his native country which if successful, as it very likely will be, means the expenditure of considerable money in Washington for raw material for the enterprise to be inaugurated. Chun Ching Hock has accumulated property in Seattle worth several hundred thousand dollars. His life is bound up in the city, and he expects to end his days there.

CHINESE EXCLUSION CONSIDERED BY A LABOR LEADER.

An Editorial Review of the Address.

The Congregational ministers of San Francisco and vicinity listened last Monday morning to an address by Mr. Walter MacArthur, the editor of the Coast Seaman's Journal, and a leader in labor organizations hereabouts, on the subject of Chinese Exclusion. The address was an interesting one—one well worth hearing. There was no time for discussion, but general conversation after the close of the meeting made it evident that the prevailing opinion was that, although the address was an excellent one, Mr. MacArthur had failed to maintain his case.

One of the most faulty parts of the address was that in which it was argued that the recent order by the President for less harshness in the enforcement of the exclusion act practically suspended it; that the officials would enforce it hereafter only at their peril; that undue harshness would lead to their dismissal. So it would, and so it ought to lead. But it is far, very far from proven that this order has suspended the exclusion act. It was not intended for any such purpose, and it is evident that a very large majority of the people do not believe that it will so result. They desire that members of the exempt classes shall no longer be regarded as criminals, treated disrespectfully and sometimes inhumanly, and made to run such a gauntlet as no self-respecting people will endure for long. It is for this and nothing other nor more that protest has been made recently all over our land. There are some of course who argue that a limited number of Chinese laborers admitted each year for several years would be advantageous to the country in general. This might be. It is an open question. Men who have the interests of labor as much at heart as anyone can have occasionally so express themselves. But there is no prevalent demand for this; the large majority of our people are satisfied with such a course as will free our nation from the charge of unjust and inhuman treatment of the Chinese and preserve for us those foreign markets which are in the interest of the workingman and the capitalist alike.

Another part of Mr. MacArthur's address which was quite generally regarded as faulty was that in which he made objection to the Chinese because they were so industrious. He said in part in this connection, and we give almost his exact words: "Oriental immigration is a menace because the Oriental will work for less than we do and will work all the time. The Europeans are objected to by employers because they are less industrious than the Chinese. Many of the Europeans are satisfied to live in idleness half of the time."

Mr. MacArthur stated at this juncture that he would not eulogize idleness, but that these things must be considered if our own people were to have opportunity to work and live. This, it was said, was one reason why labor organizations objected to the Oriental laborer.

But despite the fact that Mr. MacArthur did not desire to eulogize idleness, the line of demarcation was not clearly drawn and there was an impression that he came perilously near placing a premium on that which cannot ever be a virtue.

Then, too, while these things were being laid at the door of the Chinese there came into the minds of his hearers the remembrance that similar things are said in the East of certain European immigrants, and the query whether what is needed in our country is not a law which will treat all foreigners alike. There lies before us as we write a copy of The Outlook in which is an article entitled "Italian To-day, American To-morrow." Concerning the Italians it is said: "They have marked manual dexterity, mechanical ability, and the practical gifts that make them 'smart.' They are frugal and thrifty, and given to saving their pennies with a cautious care that is reminiscent of New England. Curiously enough, this frugality is a serious fault in the eyes of some of their neighbors. * * * The Italians save their money piously; it is a rare rainy day that finds an Italian family penniless; but now the cry comes that these newcomers do not spend enough, that they eat too little and that they lower the standard of living. Then, too, they send money home to their parents. 'My mother does not need the money,' said an Italian blacksmith, 'but I send it to her; it is my duty; she is the author of my days.'"

There is scarcely an objection urged against the Chinese which cannot be urged against other foreigners, some of whom are coming to our country in great numbers. And the testimony is that the squalor in

which not a few of them live will find no comparison in Chinatown.

But it is said that the Chinese will not assimilate with us as other foreigners do. This was one of Mr. MacArthur's objections. The difficulty here lies in the fact that we won't let him assimilate. We prohibit them in the first place from becoming citizens; and then large numbers of our people shut their eyes and ears to the fact that they have assimilated with people of our race. Witness the Ah Fong family of Honolulu. A half dozen daughters of a Chinese father and a Portuguese mother married into some of the best American families—one of the husbands a Harvard graduate, a man of wealth and culture; another a lieutenant in the United States army; and another (if we are not misinformed) an admiral in our navy.

It is not surprising that not a few of the ministers, as they listened to this earnest, conscientious objector to the Chinese, with such thoughts as these coming also to mind, felt that his plea was not sufficient and remained of the opinion that what the Pacific coast needs is to get away from its fright over these people and unite with the rest of the country in demanding an immigration law which shall apply to all foreigners alike. To this we believe the moral and Christian sentiment must in time lead us. We should not let down the bars to the Chinese in any such manner as to endanger the interests and welfare of our workingmen; but we should put them up against others and move as rapidly as possible toward such an equality of treatment as shall be just and fair for all. And all in all this nation must remember that it liveth not unto itself. It cannot so live and endure.

Theodore Parker's words are worth considering: "I love my family better than myself, my country better than my family, the world better than my country."

Long ago the marching orders of the Master commanded the discipling of all nations. It is the mission of Christianity to usher in the day of universal brotherhood.

In his address Mr. MacArthur paid tribute to Christianity, saying that the enduring must be based on religious principles and conceptions.

In the address there was nothing to which anyone could take objection; it was manly and dignified throughout. Some wondered, however, when he said as to the exclusion question in all its ramifications "Labor has made up its mind," just what might with some lie back of that making up the mind as well as what it portends. A San Francisco daily paper said a few weeks ago that any attempt to modify the Chinese exclusion act would precipitate such a riot on this coast as the country has never known; and that same paper proceeded then to work up the riot spirit over what Secretary Taft had said in an address in Ohio.

The immigration question demands calm and peaceful consideration. That which is right will prevail in time, riot or no riot. It is proper that men should make up their minds, and that organizations should make up theirs also and stand unitedly and resolutely for what they think to be the right. But violence reacts and retards. Ministers of the gospel will always extend a cordial hand to every man who is working conscientiously and lawfully for the uplifting of mankind although it may not be possible for them to look at the matter precisely as those workers look at it. The minister is called to be a co-worker with God in the work of uplifting men until they shall reflect fully the divine image.

INCREASE OF CRIME: ITS CAUSE AND REMEDIES.

W. A. Gates.

[A synopsis of an address by W. A. Gates, secretary of the California Board of Charities and Corrections, at the National Charities Convention at Portland, Oregon, July 17th.]

We in this country today are facing an alarming criminal condition. Robberies, burglaries and hold-ups have become of common occurrence, and we expect to see a list in every morning paper. What proportion of the perpetrators of these crimes have been brought to justice? Probably less than one-half.

But this large increase of crime is not confined to the Pacific Coast. Secretary Taft in a recent address to the law students of Yale College calls attention to the fact that in the year 1885 there were 1,808 homicides in this country, while in 1904 there 8,842, an increase of nearly five fold in twenty years. The number of men who live by preying upon their fellowmen or who accumulate by taking that which they do not earn, but which belongs rightfully to another, has increased more than five fold in twenty years, and they range all the way from the tramp up to the president of the greatest trust corporation, and from the common thief to a member of the United States Senate. In California there has been an increase of 227 prisoners in the two state prisons during the past year.

This condition demands the attention of all thinking men. It should cause a pause, in the mad rush for wealth, to seek the causes and apply the remedies, if any there are.

The population of this country is made up mostly of the peoples of Europe. The early immigrants left their homes in the old world, and, suffering many privations, planted new homes in this country in order that they might enjoy the blessings of political and religious liberty. It took heroes to do this, and this country was founded by the best of Europe's blood. Later came large numbers of farmers who were attracted by our homestead laws and who opened up new farms and have made valuable citizens. But our immigration during the past few years has greatly changed. The government free lands are practically gone and the immigration is mostly in our large cities, already congested. Much of it is assisted immigration. The present immigrant has little idea of civil liberty. He comes too often because his passage is paid by those who wish to be rid of him or because he has been persuaded by some zealous agent of a steamship line. Through these influences our immigration has rapidly increased until the total for the past year reaches about one million. Among them is a large per cent of criminals, insane persons and paupers.

On this coast we are familiar with the Chinese and Japanese coolies. By their low standard of living they crowd out the American born and take their places. In a similar manner the lower class of immigrants is crowding out the American born in the East. From those who are crowded out come many recruits for the vagrant and criminal classes. We are therefore adding to our delinquents directly by immigration and indirectly by supplanting at his work the native born. The remedy for the evil, and evil it is, is restricted immigration. While we are demanding the exclusion of the Chinese and Japanese coolie let us also exclude the coolie of every race and nation. Break up assisted immigration and thus keep out the delinquents and de-

pendents. Every immigrant whom we admit must be one who will in time be able to enjoy the rights and assume the duties of citizenship. We have in the past made citizenship too cheap and easy. The immigrant we make a citizen before he can fairly speak our language. He knows nothing of the duties of a citizen and he, too, often values his right by the price he can get for his vote. A much longer period of residence in this country should be required; also some knowledge of our language and institutions.

The state maintains a school system. It is our pride that we offer every child a free education. We had hoped the school house in time would depopulate the jail; that if we educated long enough and high enough we would have no need of prisons. The schools are, however, giving to the mind naturally criminal additional power with which to commit crime. The school makes the criminal mind more astute in planning crime, keener in escaping detection and avoiding punishment. Prof. James of Harvard recently said, "Our schools are not calculated to abate evil or promote happiness." They do not give the moral training essential to character. Do they promote happiness? As now managed they educate the child into wants they do not give him the power to supply. Hon John Hay, in his great memorial address upon President McKinley said, speaking of his youth, that "he knew no wants that he could not supply with his own hands." This is the essence of happiness. In our schools many a child has received enough education to spoil him for honest labor with his hands, but not enough to gain an honest living by his brains. To this extent the schools breed discontent and discontent breeds crime.

This indictment is not against education itself, but against our particular kind of education. The purpose of the state in giving free education to its children is to make them good citizens. They should be taught how to live contented lives. That is, how to support themselves, how to fulfill their duties to family, to society and to the state.

The school system must be reorganized on an industrial basis. Let us substitute concrete industrial education for some of the abstract book education. Let us have more of the philosophy of life and less of speculative philosophy. Let us train the boy so that when he leaves school he will know no want that he cannot supply by his own powers. We will then have fewer misfits in life, fewer discontents, fewer tramps, fewer criminals.

The hands and the eyes are important parts of the human body and they are today scarcely considered in our training. Manual training trains these in conjunction with the brain and turns out a better all-round man or woman.

A very prolific source of crime is idleness in our cities. Child labor laws better not be enforced than that the child should walk the streets in idleness. We have enough of idle children in our cities now. The proper place for a child is in a proper school and neither on the streets nor in the workshop. But it is far better that he be in the workshop than on the streets. The child labor law is all right, but are we doing our duty by the child turned out of the shop unless we put him in a proper school? And that is an industrial school.

Another source of crime, and forming one of the gravest dangers to the republic is the greed for wealth manifested among so many of our people. Wealth is a blessing to a nation when in the hands of men of wisdom and character. But in our day men have accumulated vast fortunes by getting into their hands the power to levy tribute upon the people. Who will say that these fortunes have been earned? They have been obtained by a species of hold-up and delivery. These men are on the same moral plane as the highwayman who, after nightfall and by the power of a gun, holds up you or me and takes what we possess.

Again, men in high office violate the public trust, and escape punishment by the use of political influence. Men in our cities combine to control the government of the city and then rob its people. The rich business man wants contracts with the city for large margins of profits or perhaps a fifty or one hundred years' franchise for a public utility on conditions that will yield him a fortune. The politician wants the shell of power as well as some of the ill-gotten gains; the criminal and vicious wish to be let alone in their vice and crime and purchase immunity from those appointed to punish. These classes combine for the government of many of our cities.

James B. Dill, the New York trust lawyer, in a recent address said: "The greatest wrong doing is by educated men and educated women." Secretary Taft in his address at the University of California last week said: "There are some tendencies which, if allowed to rule, will carry us over the precipice to destruction, and we must look about and see what are the breaks that can be put on."

There is enough virtue left in American life to save it if it asserts itself. It will require the combined power of all elements of righteousness. But the monopolies must be broken up. As the elder Cato used to repeat, "Carthage must be destroyed."

The high criminals must be convicted. Oregon has started well and may she not stop until every public official, high or low, who has violated public trust, occupies a felon's cell. Our cities must be redeemed from the corruption and vice now in control. This can be done if the elements for good will all unite against the powers of evil and elect only clean, honest men to public positions. Our disease has become chronic, radical remedies may be necessary. If not administered, then what? The curtain hangs over the future. But let us not rest secure in the belief that our civilization is permanent. So did that civilization which boasted a home in "the eternal city" believe it was permanent. The only way to make our civilization permanent is to make it worth preserving. Otherwise there may come the message which God sent to Belshazzar, "Weighed, weighed in the balance and found wanting." And future generations from the shores of the orient may vainly endeavor to locate the ruined heaps of our proudest cities as we today are locating the crumbled ruins of the cities of Belshazzar's kingdom.

Immigration statistics were not collected in this country previous to 1820, and the figures before that date are nearly conjectural. Since 1820 there have been over 24,112,899 immigrants to this country from the old world. There is no other record of such a movement of peoples having taken place in history. Whether considered with regard to the numbers, with regard to the shortness of the time or the distance traversed, this movement is unique and unparalleled.

THE YEAR'S PROGRESS IN INTERNATIONAL ARBITRATION.

By Benjamin F. Trueblood, LL.D.

This article was given as an address at the recent conference on International Arbitration, at Lake Mohonk. It shows considerable accomplished, for which all lovers of peace will be grateful; but much yet to be done before the day of real brotherhood will show itself much beyond the dawning.—Editor.]

Arbitration, like all other principles of progress, has its ups and downs. It has apparently had both these the past year. On Friday morning of our last year's conference here Mr. Smiley announced from this table that an arbitration treaty had just been signed between Spain and Portugal, and this was declared to be the eighth of the treaties of obligatory arbitration signed within the preceding eight months.

Since that time twenty-two treaties have been signed, bringing the whole number up to thirty. This epidemic of arbitration treaties, as an eminent German peace worker has called it, seems at last to have spent itself, or nearly so. About half of these treaties have already been ratified, and are now in force. All of the nations of Western Europe are signatories of some of them, and they are thus practically bound together in the bonds of peace for a period of five years. It is worthy of note that not a single arbitration has as yet occurred under the provisions of any of these treaties, and the probabilities are that the five years will pass without any practical application of them. The spirit which has brought them into existence will probably prevent any serious disputes from arising, or, if not, will secure their adjustment by direct diplomatic methods. It seems probable, therefore that we are on the very verge of an era when international disputes in the old sense of the term are almost entirly to cease, and the problems raised by the growing intercourse of the nations are to be solved by the processes of rational discussion and adjustment such as now so largely prevail among men in the common relations of life. No grander outcome than this of the Pacific arbitration movement is possible.

The failure of eight treaties signed by Secretary of of State Hay to go into effect, because of the disagreement of between the Senate and the President as to their powers and prerogatives under the Constitution, has been a great disappointment to most of the friends of arbitration in this country. I shall not venture to express any opinion at this time on the responsibility of their failure, but limit myself to saying that the United States, which has through the past century been the leader of the movement, has for the moment fallen behind in the march. It is possible, however, that in the long run the failure of the treaties may be a great strengthening of the cause. The disagreement of the President and Senate has deeply stirred the nation and caused such a thorough study of the subject as has never before been made by the American people.

Furthermore also the Arbitration Group on Congress, which now numbers about two hundred, has been aroused to such zealous support of the cause as might not otherwise have occurred. They have decided to recommend to the Conference of the Interparliamentary Union of Brussels, the last of August, the adoption of a resolution urging that the order of the day of the new International Conference at The Hague, the first step for the holding of which has already been taken by the President, shall include the matter of the conclusion of a general treaty of obligatory arbitration; which shall specify the classes of cases to be referred to The Hague Court. It is possible therefore that the United States may lead the way in securing a treaty among all the powers that will be much superior to any of the treaties already signed, excepting always that between Denmark and the Netherlands. Whether this happens or not, it is at any rate true that arbitration has never before been so widely and strongly approved by the masses of the American people as to-day.

The Hague Court has not settled any dispute during the year. The tribunal chosen from that court to adjudicate the Japanese House Tax Case, the reference of which was announced here last year, has practically completed its work, and the award may be expected at an early day. Within the year also Great Britain and France, under the terms of the general agreement between them, have decided to refer to the court the disputed question of the French protectorate over the Sultan of Muscat.

The arbitration of disputes outside of The Hague Court has still gone on during the year, though no important cases have been handled in this way. The principle cases either settled or in process of adjustment are:—

The French-Venezuelan Claims Case.

The boundary question between Costa Rica and Panama.

The question of the indemnity claims of the Newfoundland French fisherman.

The Reid-Newfoundland Company Claims case.

A question of the boundary between Ecuador and Peru.

The Barotseland boundary controversy between Great Britain and Portugal.

The British-Brazilian Guiana boundary dispute.

The Swedish-Norwegian sea-frontier question.

The British-Russian seal fisheries disputes (originally submitted to arbitration, but finally settled by compromise.)

The Kantao Island case between China and Korea.

The Venezuelan-Italian Claims case.

The question of disputed boundaries between Brazil and Peru.

The San Domingo Improvement Company case.

The Ecuador-Colombian boundary dispute.

The most noteworthy international pacific settlement of the year was that of the North Sea incident between Great Britain and Russia. Though not technically an arbitration, the adjustment of the case was made under the terms of The Hague Convention, and is therefore rightly to be considered in connection with arbitration proper. It called into operation the provisions of that convention for the creation of international commissions of inquiry in differences where the dispute was as to matters of fact, and has demonstrated anew the extraordinary wisdom and foresight which characterized the eminent men who sat in The Hague Conference. But, for the existence of The Hague Convention and the tribunal which it created, it is difficult to see how the crisis caused by the firing of the Russian fleet on the British fishing vessels could have passed without a bitter and disastrous war. The pacific settlement of this ugly affair has manifested in a peculiar way the great strength which the international peace movement has acquired.

On the whole the year has been one of gratifying progress for the cause in whose interests we gather here. The friends of arbitration, not in this country only, but in all countries of Western Europe, have

largely increased in numbers, and have carried on a vigorous and unremitting campaign.

But, notwithstanding all the progress of the year, there are still serious obstacles to be overcome. The chief of these are the inertia of public opinion, the stubbornness of old prejudices between the nations, racial animosities, false conceptions of commercial interest and of national honor and greatness, and a certain fondness still lingering in the minds and hearts of the people and governments for the machinery of war and the supposedly speedier method offered by war for the securing and maintenance of international justice.

In our constructive work for the complete and permanent establishment and universal use of the principle of arbitration through the Permanent Court in the adjusting of international differences, five things must be definitely aimed at:—

1. The bringing of all the Central and South American States into The Hague Court, that they may be in reality a world tribunal. None of them are yet parties to it, though the treaty among them signed at Mexico City for the submission of all question of claims to the court has been ratified by most of them.

2. The conclusion of a general treaty of arbitration among all the independent nations of the world.

3. The extension of the jurisdiction of The Hague Court to as many classes of cases as possible, with the view to ultimately leaving no sorts of controversies outside of its jurisdiction.

4. The creation of a Congress of Nations to meet at stated periods for the regular discussion of all important international questions, that The Hague Court may be fortified and guided by a completer and better system of international law than now prevails.

5. And, lastly, the instruction of the public mind to the settled belief that in our day there are no differences which may arise between nations which cannot honorably and satisfactorily be adjusted by the judicial method.

The greatest of these desiderata is clearly the early creation of a stated international congress. The nations have reached a point in the growth of their mutual intercourse and the interdependence of their interests when a properly constituted organ for the treatment of their common concerns is absolutely imperative. The Interparliamentary Union has by unanimous vote at its last conference put this subject upon its future program; and we of Mohonk Conference, who last year also voted our unanimous sanction of the project, will greatly increase that power of our efforts for the completion of the international arbitration system if we give to the stated international congress proposal the full support of our sympathy and the full weight of our influence.

It is thought that the Lake Shore & Michigan Southern railroad will ere long have four tracks on its Air Line system from Buffalo to Chicago. The New York Central, which is under the same control, now has eight tracks between Albany and New York and four from Albany to Buffalo. There are now four tracks on the Lake Shore from Buffalo to Cleveland, and there will shortly be four tracks from Cleveland to Toledo. The railroad yards at Elkhart, Indiana, now practically demand four tracks from Chicago to Elkhart. The Lake Shore pursues a peculiar course in establishing the system. Instead of making an announcement and thus paying large taxes, a series of side tracks or switches is built, and when everything is in shape these side tracks are connected.

THE WORKING OF THE LEAVEN IN MISSION FIELDS.

A missionary hospital in China has just had a case of opium suicide by a little girl of 12. She had been sold to men as a slave twice before and on being sold the third time she was tired of it and took opium. Yet some say, Confucianism is good enough for the Chinese!

A school of the Foreign Christian Missionary Society in China has a reputation for making boys excel in brawn as well as in brain. The young fellows wrestle, run, jump and send the ball better than any pagan boys yet found to compete against them. Why? Because Christian living is a "training" itself.

A Japanese girl said to a missionary at Tokio: "My brother-in-law used to scold me if I overslept in the mornings; now he is patient and teaches me how to be careful and prompt." Why is he patient? Because he is a Christian now. And the girl added, "Our home is so much nicer now we are all Christians."

At the Wesleyan Missionary Society Girls' School at Galle, Ceylon, ninety per cent of the pupils are Buddhists when they enter. But conversions are taking place among them. Very few of them stay three years or more at the school without becoming true Christians. Little by little such leaven is sure to work in the whole community.

Dr. De Forest has written again and again of his astonishment at the number of fine Christian officers he meets among the Japanese troops in Manchuria. At Yenkow a Japanese lieutenant-colonel spoke with him to the soldiers, and men tired out with hard work came to hear, saying that they preferred to hear preaching rather than to seek amusement elsewhere. "This means a vast advance of the kingdom of God in Japan when these men go back.

From Sumatra, the Rhenish Missionary Society reports a year of harvest such as it has never before seen. The number of pagans baptized during the year was 4,712, besides 136 Mohammedans. The total of Christians is now 61,764. In 301 schools 14,519 boys and girls are under instruction. The Bataks, among whom the society has its field, are the same people who in 1834 killed the American missionaries Munson and Lyman. Now 412 of these Bataks are skilled Christian workers, 27 of them being ordained clergymen.

The British government has lately issued a "Blue Book" on the condition of the native races in South Africa. The book contains the details of a study of these races in all the provinces of South Africa by a commission of hard-headed laymen appointed by the government. It recommends among other things recognition of the utility of the work of the churches which have undertaken the duty of evangelizing the heathen, declaring that the weight of evidence shows improved morality among the Christian section of the native population.

The government of Holland has laid before its parliament a report on the condition of the native races in Borneo, Sumatra, Nias, and other Malaysian islands. This report declares that while the government had found itself powerless to extirpate various cruel

or immoral customs of the savage tribes of these islands—Cannibalism, slavery, head-hunting, debauchery, etc.—Christianity has abolished them over a wide territory, and that the tribes which have accepted Christianity are steadily improving in propriety of social habits, in character and in material prosperity.

Ten years ago Amos, a native evangelist of the Wesleyan Missionary Society, stopped for the night by the well of the out-castes in Medak, Haidarabad, India. Even the out-castes felt outraged by his presence and while he was eating his supper they seized him by the ears and kicked him and his supper out of the place. This year the chief who led this assault, entertained the same Evangelist Amos in his house, and was baptized with all twenty-six of the heads of families under him—a strong, intelligent group of eager men. What force captured this outpost of Medak?

Why is work so ineffective in Arabia? One reason is now revealed. A missionary physician has to have help and in default of other resources hires a Mohammedan. That Mohammedan watches and secretly threatens any inquirers who seem to be really moved by the gospel. Another reason appears in a recent tour made by Dr. Zwemer in the interior of the country. None can travel except in a caravan escorted by troops. The caravan to which Dr. Zwemer attached himself had a guard of 200 soldiers, and yet the first night twelve camels with their loads were carried off from camp by brigands. Arabia! Arabia! When wilt thou open!

A missionary of the Baptist Missionary Society (England) says: "Who could forget the boisterous enthusiasm at the twenty or more towns below Yakusu, where invariably half a dozen canoes would surround the steamer, the people shouting their welcome, and hungrily beseeching all the time 'Books! Books! We want more books!'" Another missionary in the same region speaks of the demand for teachers from thirty or more towns that he visited. His cook had been promised as a teacher to a town some eighty miles from the station. Three times during the journey did deputations come to take possession of him. But the traveler having a partiality for a well-cooked meal, told them to wait patiently till he reached their town. A week before the time for reaching the town they came again, this time with a crew of thirty young fellows. Importunity such as this could not be withstood and they carried off their teacher in triumph. A week later the missionary found him hard at work with over a hundred scholars gathered around him, and the new school building in the process of erection.

A missionary in the Transvaal describes the program of one of his days: First the Young People's League containing Germans, Dutch, Australians, English, Irish, Scotch. Then, at 11 o'clock, English service. Next, lunch and then a drive of eight miles to an outstation and a service for the natives, where the singing is by those who can see over each other's shoulders, for there is only one hymn book. There is a good congregation and all sang lustily. After the sermon there are four adults and three children to baptize, the heathen name being left behind with the old life; there are testimonies to hear, and there is the sacrament to administer. Then there is a sharp drive home, arriving there ten minutes before the evening English service. The steward comes up to say that "one of the lamps in the church won't burn." But there is no time to wrestle with a lamp before service. So they go on without it. The very variety of occupations among blacks and whites shows how far times have changed since Zulu heathen used to decide to tolerate missionaries or not, as the whim might take them.

THE OUTLOOK FOR CHRIST IN JAPAN.

By Dr. J. D. Davis, Kyoto.

In things material, military, political, and educational the old is gone in Japan and they are replaced with the best which the world can furnish. "Prove all things, hold fast that which is good," has been practiced along all these lines for forty years, and the world is astonished at the result. But the old is just as truly gone in things spiritual as in things material. A gentleman said to the writer a few months ago, "You would not desire the Japanese to give up Buddhism until we are ready to give them Christianity as something better, would you?" I replied: "Your question is purely an academic one. The Japanese have already given up Buddhism. It is no longer a question in Japan between Christianity and Buddhism, but between Christianity and nothing."

Shinto is disestablished and officially declared not to be a religion, and its ceremonies not worship but simply reverence to the Emperor and to ancestors. Buddhism is pronounced moribund by prominent Buddhists and has lost it power over young Japan. The Confucian ethics are found to be effete and great educational leaders are declaring that a new basis of morality must be found and taught.

A great religious vacuum exists in Japan. The question is, shall this vacuum be filled with pure life-giving air, or with poisonous gases? The outlook is encouraging. Never before has Christianity made such an impression and gained such a foothold in a great nation in a single generation. It is not alone the fifty thousand Protestant Christians and the still larger number of Catholic and Greek Church Christians which have been gained during the last forty years; the nation, as a nation, has unconsciously come under the influence of Christianity, and has adopted its principles to such an extent that, in many respects Japan is more Christian today than the so-called Christian nation with which she is at war.

In searching for what is best in the Western nations, Japan has been charmed with many of the offshoots of Christianity and has transplanted them to Japan, without realizing what the real root is. This is true, for example, in her frank, honest diplomacy, in her truthful reports of her battles, in her treatment of the wounded and captives of war and in her adoption of the principles of the Red Cross Association. There are today over one million paying members of that Association in Japan, and her wise, tender care of the wounded, both friend and foe, is unsurpassed.

Recently, however, many of the leading men in Japan are realizing that it is desirable to seek for the best in morality and religion, and some of them have discovered that Christianity is the best which the world affords. As examples of this, see the following extracts from recent utterances. Inouye Enryo: "For Japan to adopt other elements, and not to appropriate all that is valuable in religion, is a serious blunder."

Marquis Ito: "The only true civilization is that which rests on Christian principles. As Japan must gain her civilization on these principles, those young

men who receive Christian education will be the main factors in the development of future Japan."

Baron Maejima, a former member of the Cabinet: "I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army and navy we may have, unless we have righteousness as the foundation of our national existence, we shall fall short of the highest success. I do not hesitate to say that we must have religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

It is apparent this terrible war has sobered the nation and made the people, and especially the young men, more ready to listen to the gospel than ever before. We see more than twenty earnest Christian graduates of our best colleges, secured by the International Committee of the Young Men's Christian Association, at the request of the educational authorities in Japan, who are now teaching in the government schools, and influencing thousands of the brightest young men in the empire. We see flourishing Young Men's Christian Associations in many of the higher government schools.

The outlook in the churches is also encouraging. Theological doubts and difficulties and discussions have already disappeared and the workers and the members are seeking for spiritual power and using it to lead men to Christ.

There is another encouraging outlook for Christ in Japan. The magnificent victories which Japan has gained in the war, and her treatment of the Chinese and the Koreans, are having a powerful influence on those two nations. Hundreds of Koreans and thousands of Chinese young men, and some young women, are being educated in Japanese schools. Hundreds of educated Japanese are employed as teachers in the new colleges which are being established in China. Ninety Chinese cadets were graduated from the Japanese military academy in 1904, and about five hundred more are studying in it, or preparing to enter it. Many Japanese are employed as advisers in various branches of the civil government in China.

As Japan goes, so will Eastern Asia go. The Japanese church is to be a powerful factor in the civilization and in the Christianization of Korea and China.

Such, in brief, is the outlook for Christ in Japan. It is the brightest and most hopeful outlook that any nation ever presented. The Emperor has decorated Mr. Ishii, the founder of the great Christian Orphanage, in Okayama, and the Emperor and Empress have given the institution two thousand yen (one thousand dollars) and have promised to contribute one thousand yen each year for ten years. The Emperor has also recently given ten thousand yen (five thousand dollars) to Young Men's Christian Association army work in Manchuria. These gifts to distinctively Christian objects are of vast significance.

The only discouraging thing about the situation is that the workers and the resources are inadequate. The work is being crippled when it should be doubled. A few thousand dollars more for direct evangelistic work in our mission would almost double the efficiency of the workers. A few thousand dollars used to enter the great open doors and carry the gospel to the soldiers and to bereaved and wounded hearts and homes would accomplish results such as are not likely to be within reach again for a lifetime.

The adequate endowment of the Doshisha College would bring results ten times great than a like sum spent on any college in the United States. The same may be said of Kobe College for young women.

In helping and saving Japan now, we are helping and saving not only the fifty millions of one empire, but the five hundred millions of the three empires of Eastern Asia.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Some Details of the Cyclone in Caroline Islands.

The following is an extract from a letter just received from Miss Wilson:

* * * "It was a terrible experience, and while our houses and earthly goods are destroyed the thought uppermost in our minds is, to thank God that our lives are spared. At Kusaie, the storm lasted seven hours. The fury of the wind and rain was something terrific, carrying trees, houses and everything before it. Our house began to go to pieces from the top, and we hoped that at least a few of the lower rooms would stand. But the unexpected happened. The house was lifted from the foundation and slipped off about six feet, throwing most of us to the floor. The word was given for all to leave the house, and we rushed out, not knowing how much better off we would be outside on account of the air being full of flying things. The girls behaved well, not uttering a cry of any kind to add to the confusion, but doing just what they were told. The boys risked their lives to save ours. They never once stopped to think of the danger they were in. We had not been out of the building five minutes before the whole building crashed in. They said there was a little workshop belonging to Dr. Rife still standing; if we could reach that they thought they could hold it from going to pieces, as it was small and in a more sheltered place and give us a refuge. We had not been outside very many minutes before every one had to go down on the ground to be kept from being carried off their feet. Two boys with me said, "Ruth is dead." I could see her stretched out on the ground a few feet away from me, but could not reach her, for about the time she was struck on the head with a flying stick, a hard wood stick came whizzing through the air and struck me in the back, leaving me helpless. At first it seemed as if my back was broken, but it was nothing as severe as that. The stick struck three of my ribs. The doctor at the time could not say whether the ribs were broken or not, but judging from the intense pain, thought they must be splintered from the inside. It is now nearly three weeks since it happened and I am getting on nicely. I hope inside a week to be able to walk alone. I stood up alone today and am able to do a little walking with the help of several to aid me. The German doctor here says my hurt is not a dangerous one, but poor little Ruth! He shakes his head and says, "Very dangerous." She is a small Marshall girl about twelve years old. The stick struck her on the head, fracturing her skull very badly. The cut is a deep one. A piece of bone an inch long was broken right out of the skull. She is so good and patient through it all. On Kusaie five persons were killed and many injured. All the houses were blown down, beautiful trees, bananas and all native products destroyed. The destruction is something fearful to behold. It will be a struggle to find food for months to come. The suffering will be great. I forgot to say, however, that much of our can-

need goods were saved and we hope to have food enough to last us until we can get more.

"During the storm the Morning Star was at anchor at Kusaie. She was dragged across the harbor with two anchors down and went on the reef twice and then on to a sand bank, where she remained all night. That she escaped being wrecked seems almost a miracle."

Fourteen years ago a like storm swept over Kusaie, but Ponape escaped; so these houseless teachers and pupils took what little was left of their earthly belongings, which included their canned provisions, boarded the Morning Star and sailed away for Ponape, hoping to find shelter and a temporary home. They passed Pingelap and Mokil, two coral islands and found they had gone through the same experience. As they drew near Ponape, they saw it was one mass of destruction, looking worse even than Kusaie, because the island is so much larger. Here twenty persons had been killed and four hundred hurt. The fugitives received a hearty welcome and the promise that all that was possible should be done for them, but finding their hosts in so bad a plight they decided the wisest thing for them to do would be to return to Kusaie and await the action of the A. B. C. F. M..

Word had come from Ruk that Mr. Snelling had been lost at sea. He started out in an open boat for one of the other islands and never reached there. This was six weeks previous to the date of Miss Wilson' letter (May 5th).

Packages for Miss Wilson.

Persons desiring to send packages to Miss Wilson, will please send them to Rev. H. M. Tenney, Y. M. C. A. Building, San Francisco, by Aug. 10th, distinctly marked with Miss Wilson's name and address. She has asked for calico to make dresses for the girls—for thread and for buttons that will not rust, etc.

WOMAN'S WORK IN THE FIRST CHURCH OF PASADENA.

L. M. A.

The women of this church have been as busy as bees during the past year and a half, and are now only pausing to take breath for further achievements.

At the beginning of last year, when the new church project was in its infancy, the Woman's Church Aid Society made a pledge of one thousand dollars toward the building fund. It seemed at the time a tremendous burden to assume, when every family was making its own personal subscription.

But the society divided itself into ten to twelve women each, and each group made its aim $100, hoping thus to raise the whole amount before the close of the year. They then set to work, and the variety of things accomplished by those women in the earning of their money would fill a small volume.

One group of musical people gave a recital, a second secured the Pomona College glee club for a concert, a third went into the rug-making business and spent merry afternoons sewing carpet rags, several held cooked food sales, one held a "spring clearance" sale, which some of the uninitiated were irreverent enough to call a "rummage" sale, but which nevertheless offered the poor of the town a rare opportunity to buy partly worn clothing and other necessities for a mere song, the group thus mutually benefiting themselves and others.

One ambitious circle of bright women secured the privilege of issuing one of the daily papers for one day, doing all the soliciting, advertising, reporting, editorial work, etc., themselves, and proudly adding about two hundred and fifty dollars to the building fund as the product of their labors.

One group calling itself the "Odds and Ends Circle" kept a little bank for the accumulation of its small earnings, into which each woman deposited the proceeds of her individual work—mending, laundering, making orange marmalade, sewing, lace-making, glove cleaning, etc. This group also served once a week at the house of one of its members, hot fifteen cent lunches to the teachers of one of the public schools. It was astonishing how their little fund grew, and in the end it was found that no circle had raised its apportionment more easily or more pleasantly than this one.

By the first of July, to the surprise of all, the thousand dollar pledge had been raised.

Then came the question of carpets for the new church. It was estimated that $1,500 would be needed for this purpose, and the women were asked if they could provide this amount. After looking at one another a moment in dismay, they voted to try. Again the society was divided into groups, a re-division this time so that each member might have the opportunity of getting better acquainted with a new circle of workers, and again they set to work. Within a few months, in fact as soon as the church was ready, the carpets were laid and paid for.

At the dedication of the building in March came a fresh appeal to reduce the indebtedness, and again the Woman's Church Aid came forward with a pledge of a thousand dollars, a large part of which has already been raised, though some of the circles are still at work.

In all of this work for the church blessings have come to the women, in the closer fellowship, the opportunity for interesting women of the congregation in the work of the church and for making newcomers feel at home by giving them a share of the labor, for not only were members of the society thus grouped, but every woman of the church and congregation was invited to help.

The monthly all-day meetings of the women have been occasions for pleasant remembrance, an average of nearly one hundred being present at each meeting. Newcomers are heartily welcomed at these meetings. Lunch is furnished and served by a circle of about a dozen, all the women of the congregation being invited to assist in this way once a year.

Forenoon and afternoon sessions are held, the Woman's Church Aid and the Woman's Missionary Society alternating. With all the home burdens, the W. M. S. has kept up its usual pledge to the work of missions, and the meetings of the missionary society have been of unusual interest. It has been the aim of this society to induce its members to put as much thought and work into the preparation of its programs as they would put into the work of any literary club. A feature added during the past year is a monthly paper edited by various members and read at the meetings, containing not only brief, up-to-date notes on missionary topics, but locals and bright little news items concerning the various organizations of the church, in the hope that thus all the workers might be brought into closer touch.

The Woman's Missionary Society has also the oversight of a wide-awake girls' missionary society, which meets on alternate Saturdays.

The women are also striving to keep the social part of their work well in hand, a large number holding themselves in readiness to call upon strangers or the sick.

There are six deaconesses, each of whom has special charge of a district, and it is part of their duty to set others to the work of visitation.

The various organizations of the church have been too busy thus far in perfecting their own organization and in helping build the walls, to hold many purely social gatherings. But the same object has been attained, with perhaps a greater measure of success, in the shoulder to shoulder labor.

Church News.

California.

Berkeley, First.—There were four additions to the membership at the last communion service by letter.

Sacramento.—The church has voted for improvements on the church building which will cost $6,000. The pastor and his wife are spending their vacation in San Francisco.

Petaluma.—This church has extended a unanimous call to the Rev. W. Chester Ferris of Great Falls, Montana, to become its pastor. Work to commence September 1st. The church calls Mr. Ferris on his record, having neither heard nor seen him.

Pasadena, First.—July 2d, fourteen new members were received, three on confession. The pastor, Dr. Meredith, with his wife, has gone east for his vacation, intending however to return in time for the Southern California Association, which will be entertained by this church. During his absence Rev. Otto Anderson, the assistant pastor, will preach in the morning. The evening service will be suspended.

San Diego.—A notable event for the First Church of San Diego was the visit of Dr. Frank W. Gunsalus last week. His lecture on "Savonorola" was a rare treat and was given for the benefit of the church. Though the few days in San Diego were for the purpose of a visit with his sister and family, he gave himself most generously to the people, preaching twice on Sunday and three evenings of the following week. It is needless to say that he spoke to crowded houses and enthusiastic audiences. We shall long remember the quiet, earnest words of the man strong in Christian character. At the May and July communion services of the church twenty-nine new members were received and it is gratifying to note that of this number nineteen entered by confession of faith. The pastor, Rev. C. T. Brown, goes to Denver for his vacation. He will supply the pulpit of the Plymouth Congregational Church of that city. Rev. C. S. Rich of Claremount, will preach for us during Dr. Brown's absence.

Highland.—Sunday, July 9th, was a day of special rejoicing for the Highland Church. For nearly a year past they have been wrestling with the problem of securing a new church building to meet the need of their rapidly increasing congregation. On Sunday last the new house of worship, complete and wholly free from debt, was dedicated in an impressive service of consecration. The pastor, Rev. E. H. Banham, was assisted in the service by Rev. Geo. Robertson of Mentone, Rev. E. K. Holden of San Bernardino, Rev. Henry Kingman of Claremont, and by the pastor of the Highland Methodist Church, Rev. F. Madden, whose entire people joined fraternally in the dedication exercises. Thirteen new members united with the church at the twilight communion. The new building cost, with furnishings, $7,600, and is exceptionally tasteful and pleasing in design. The old building adjoins the new edifice as a Sunday-school room. The Highland Church is entitled to congratulation not only for the ease and thoroughness with which they have accomplished this last improvement, but for their rapid growth under Mr. Banham's pastorate, which began only in April of last year. The church was organized in 1884 with ten members; its present membership is 163.

Washington.

Medical Lake.—At the first communion under the pastorate of the Rev. R. B. Hassell, the Medical Lake church received twelve new members, five of them on confession.

Notes and Personals.

Next Monday the Congregational ministers of San Francisco and vicinity will listen to a paper by the Rev. Mr. Booth, pastor of the church at Sacramento.

The Rev. H. H. Wikoff, of the Church Building Society, went to Oregon this week where he expects to remain for several weeks. He was accompanied by Mrs. Wikoff and one of his daughters.

Mr. F. F. Goodsell, who graduated from Hartford Theological Seminary this year, is spending a few weeks with relatives and friends on the Pacific coast before going to Germany, where he is to study for two years, having won a Hartford scholarship which so provides. Mr. G. is a son of the Rev. Dennis Goodsell, who is pastor at Cottonwood. He has decided to enter foreign missionary work after he has finished his studies in Germany and has fixed on Turkey as the field to which he will go. Mr. Goodsell is greatly devoted to the foreign work and says that he is anxious to have part in the upbuilding of Christ's kingdom among the Mohammedans.

Oregon Letter

By George H. Himes.

The congregation of the First Church had the rare privilege of hearing Rev. Newell Dwight Hillis, D. D., last Sunday morning. In the afternoon he preached at the auditorium on the Lewis and Clark Exposition grounds, and in the evening at the First Presbyterian Church. He had unusually large audiences each time. The morning service at the First Church was certainly a notable one. Dr. House discovered two Jewish rabbis in the audience—Rev. Stephen Wise and Rev. Emil Hirsch—and straightway he invited them into the pulpit. Dr. Wise took part in the service by leading in the responsive reading and Dr. Hirsch by offering prayer. Dr. Hillis, nothing daunted, however, declared with great freedom and plainness the whole duty of man was to accept Christ as a Savior. After the sermon five persons were received into the fellowship of the church and the communion celebrated. Today Rev. S. G. Smith, here in Portland, in the interest of the National Board of Charities, preached a most effective sermon this morning, and Rev. Dr. Graham Taylor of Chicago, will preach this evening. Dr.

House will take his vacation from August 13th to September 3d, and Rev. Francis Van Horn of Worcester, Mass., has been engaged to fill the pulpit during that time. Regular services will be maintained all the summer. Dr. Van Horn is said to be one of the best preachers in the denomination.

There are many strangers in the city every Sunday, and it is well that most of the churches will hold services morning and evening. Thousands are now on the coast for the first time, and the opportunity is exceedingly great for them to gain favorable impressions of the country and the people. The responsibility resting upon the citizens of this coast, particularly along the principal transportation lines and in the leading cities, is unusually heavy; and as that is realized by citizens generally in their attitude towards all that goes towards making up the conditions requisite for good government and good society, good schools, churches, business opportunities, etc., by so much will the interest of a large number of eastern visitors be increased and they will take home good reports of what they have seen.

It is amusing to find out occasionally somewhat of the conceptions our eastern friends have formed of the people of the "Far West," prior to their arrival here. A group from Connecticut and Massachusetts were relating in a most animated way a few days ago, in the presence of the writer, some of their recent experiences. One said, "I brought napkins along, but I have found them everywhere—good ones, too." Another said, "This is not a wild country at all—I have not seen an Indian." Another: "It don't seem possible that we have traveled three thousand miles and are still in the United States among people just like our own." Another: "These wonderful mountains and the great quantity of beautiful flowers everywhere—and such roses. This is the most beautiful city I ever saw."

Of course such expressions are highly gratifying to everyone who resides here and has an interest in the progress of the city; yet it behooves everyone to gird on his armor and use every effort, as never before, to raise high the standard of good citizenship and do his utmost towards maintaining it.

Last Wednesday the Congregational Church at St. Johns was recognized by Council, and it is now a member of the Portland Association of Congregational Churches and Ministers. The membership of this church is forty at the present time. The outlook is highly encouraging.

For the last month great interest has been manifested in the trial of U. S. Senator John H. Mitchell in connection with land frauds. Two weeks ago he was pronounced guilty by the jury in his case. His attorneys made an effort to secure a new trial. That was denied by Judge DeHaven yesterday. Now the case will be taken to the Supreme Court of the United States on appeal.

Mayor Lane began his official duties on July 1st. He has clearly evinced his determination to enforce existing laws, whereat, in many quarters, there is vigorous complaint. A week ago all private boxes in restaurants and saloons were ordered out. A good many have complied with the law, but a considerable number have banded together, so it is currently reported, to fight the existing ordinance with the hope of securing its repeal. It is hoped they will fail. The private box is a most pernicious thing, and should not be permitted on any account.

Portland, July 16, 1905.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

July 30.

Topic: Missions in Japan. Micah v: 2, 4, 12, 13.

Christianity was first introduced into Japan by Portuguese Roman Catholic priests in the middle of the 16th century. The Xavier himself visited the islands and Jesuitism was in full vigor in the Sunrise kingdom. There are hundred of thousands of converts and over two hundred churches and other religious establishments. Soon after Franciscans and Dominican priests arrived from the Philippian islands and for fifty years Roman Christianity enjoyed a measure of peaceful prosperity. But, a change of political rulers and the adoptions of rigorous measures such as that of the Inquisition, led to the revulsion of sentiment and under Nagasaki in the early years of the seventeenth century the Jesuits were all expelled and their property confiscated by imperial edicts. Between these years and the time of the appearance of the Protestant missionaries about sixty years ago, hatred of Christianity had become intense throughout the empire. Edicts against Christians were posted in all towns and cities and a large wooden cross laid down for the people to trample upon, a custom which was only given up through the influence of foreign governments. Between these years, however, Christ was not left without a witness in Japan. Among the few Dutch traders permitted to remain there were some faithful Christian hearts and there were many natives who still cherished essentials of the faith, though it came to them in the dry husks of a corrupted church, so that when Commodore Perry's ships entered the bay of Yeddo in 1854 and Japan was formally opened to the commerce of the world there was a soil already prepared for the good seed.

The story of recent missions in Japan is that of "Sam Patch" and Ronald McDonald, of Capt. Janes and Neesima Shimeta, of Dr. S. Wells Williams, and Hepburn and Brown and Verbeck and a few others whose coming not only brought Protestantism, but was also influential in the development of secular New Japan. These men came to teach and preach and heal the body, to establish schools and translate and print the Bible and plant the seeds of Western civilization in this romatic land. Their task was by no means easy. They had to overcome prejudices, uproot ideas of long centuries standing and do this under circumstances of confirmed suspicion and very little liberty. They were often persecuted and at times their lives were in great danger. They had to acquire a difficult language, one that even now is considered a terror to linquists. For many years it was as dangerous to be known as translating or printing Bibles as it was in the days of Maitre Tonterf, the Huguenot printer of Holland, or of William Tyndale, yet, they toiled on, not counting their lives dear unto themselves until they saw the light of the world sending its bright and healing beams over the whole empire. The New Testament was completed in 1880 and the whole Bible in 1889.

An important feature of the work was the sending of a number of young men and women from the leading families of the empire to be taught in the schools and study the customs of civilized nations. Many of them came to this country. A Christian church was established in 1872 in Yokohama. Today, after only about thirty-five years, there are more than 500 Protes-

tant churches and it is estimated from 150,000 to 175,000 Christians in Japan.

Attached to the missions in Japan are a large number of excellent Christian schools of all grades, from that of kindergarten to the college. There are girls' schools at Tokio, Osaka and Kobe and the Mary L. Colby school at Yokohama, and schools for boys like that of the Doshisha at Kyoto, besides technical schools and professional schools and others.

Dr. Hepburn was the first to carry the ministry of bodily healing to Japan and he was followed by other consecrated medical missionaries who extended their philanthropic work all over the islands.

Hospital work has also obtained a strong footing. One church alone, the Episcopalian, has fourteen of these institutions and other denominations have their share.

The Young Men's Christian Association has obtained a firm footing in Japan and numbers among its members and patrons are many of high rank and influence. The good work of this agency has has ample demonstration in the Russo-Japanese war. Two hundred and fifty Japanese officers are Christian.

Indeed there is scarcely a branch of Christian effort which is not now being carried on with vigor and success in this once pagan nation. The government has appointed six missionaries and six Japanese ministers as chaplains to the soldiers of the army in the field, while the children in the mission schools roll bandages, scrape lint, make comfort bags and other things and with every package there also goes a Bible.

Missions in Japan are making for a new orient. The Japanese ideals reflecting as they now do the best of Western and Christian thought are being hammered into Russia and leavening the mighty Middle Kingdom with their virile power. The missionaries to the Sunrise Kingdom builded better than they knew. The seed they sowed was wind wafted by the Spirit over their borders and is yielding a rich harvest in nations then unborn.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

Dr. J. P. Jones of the Marathi Mission, India, says: "It may be well to add emphasis to the position of women in the native Christian community as a direct result of mission endeavor in India. The new womanhood of the infant native Christian community has begun to impress itself upon the land. There are nearly 500,000 women and girls connected with the Protestant missions of that country today. They are being trained for, and introduced to, new spheres and opportunities such as the women of India never dreamed of before. Thousands of them are engaged as teachers and Bible-women. Some practice medicine; others adorn and cheer the homes, beautify lives, and strengthen the work of pastors and preachers, of teachers, doctors, and other professional men. They grow into the full bloom of womanhood before they leave their school-training, and they go forth well-equipped intellectually, morally, and spiritually, for the manifold duties of life."

The national flag of the United States of America is 36 feet fly and 20 hoist, in thirteen horizontal stripes of equal breadth, alternately red and white, beginning with the red. In the upper quarter next the staff is the Union, composed of a number of white stars, equal to the number of states, on a blue field, one-third the length of the flag, extending to the lower edge of the fourth red stripe from the top. One star is added to the Union on the admission of a new state, the addition to be made on the Fourth of July succeeding such admission,. In the United States Army the garrison flag is the national flag. It is furnished only to very important posts, or those having large garrisons, and is hoisted only on gala days and great occasions. The post flag is 20 feet fly and 10 feet hoist, and is raised only in pleasant weather. The storm flag, for use in stormy or windy weather, and also as a recruiting flag, is 8 feet fly and 4 feet 2 inches hoist. The national colors borne by regiments of infantry are 6 feet 6 inches fly and 6 feet deep in the pike.

It is now believed by naval authorities that the United States government has reached the highest development in the construction of the armoured cruiser, as represented in the Pennsylvania, Washington and Tennessee, which will be most desirable adjuncts to our navy, being efficient, not only in speed, but meeting almost all the requirements of the giant battleships, beside having many advantages over these more cumbersome vessels. In fact, it is more than probable, according to the best naval authorities, that this advanced type of armored cruiser will be the coming fighting vessel of the future, and that the United States Navy will be made gradually stronger by the addition, from time to time, of this character of highly developed war vessels. It has been stated that it is the opinion of the President and the Secretary of the Navy that the advance the American navy is sure to make toward supremacy of the seas, will depend largely on the construction of powerful armored cruisers, built on the same lines as those now being launched from the big shipbuilding plants of the country.

Many causes have been assigned for the recent serious accident on the Lake Shore fast train near Cleveland, Ohio. An Eastern paper says: "The nearest the authorities of that road have come to making the thing plain was a statement that the wreck was in no way attributable to the high speed of the train. After many days the inside history of the wreck has come over the wireless lines used by the railroad men who are particularly interested in such accidents and their cause. According to the report there was no interference by outside parties criminal or otherwise. A freight train running some distance ahead of the Twentieth Century Limited pulled out a draw bar. The dispatcher, it is said, gave the freight crew plenty of time to make the necessary repairs and instructed them to take the siding at Mentor. He also told the operator at Mentor to open the switch in order to facilitate the entrance of the freight at that point of passing. Meanwhile the freight crew got their train together and, being afraid of not reaching Mentor siding in time, pulled into one a short distance east of that town. The story goes that the operator at Mentor was unable to distinguish between the flyer and the freight as the train came down the track and the accident was the result of this misunderstanding. This story of the wreck is not substantiated by any evidence that has been published, but as was said, is current among railroad men and accepted by most of them as the most reasonable explanation of it."

General Cronje has been criticized for taking part in the Boer War Exhibition. He makes explanation and defense in the New York Sun as follows: "In the first place I am not a member of the military profes-

sion. Therefore I cannot disgrace it. I fought as a patriot, not as a soldier. If the average soldier were as little a showman as I there would not be so many brilliant uniforms covering dull men. British soldiers have said that it is beneath the dignity of a general to become a circus performer. Some of the men who have said this are the men I fought. They are the men who robbed me of my home and my country. Those who have protested against my action, being actuated by kindness or sympathy for the Boer cause, I will now answer. I went, as every Boer who was a man went and faced the foe that was seeking to destroy the liberty of my country. After many victories I was defeated and captured. I neither disgraced my cause nor my beloved nation by my surrender. No man could have done better than we did at Paardeberg. I was sent by the British to St. Helena, a prisoner. When I returned to the Transvaal, after the conclusion of the war, I found nothing but desolation and ruin. My country was still black with cinders and stained with blood. In the battle of Paardeberg my wife was wounded as she fought in the trenches. That wound bled out from my heart. I thought I had felt the worst pain. Alas, when I saw the scarred face of my poor country the wound in my heart opened and bled out my hope. I looked into my dear old wife's careworn face and then across the mired veld. I could not help it. I cried. Since that day I have not been able to stand straight. I was old and weak, hungry and homeless. My children had all died in defense of our country. There we stood, my wife and I, supporting each other in our misery. How lonely we were. How much alone. I was too old to fight again and strike another blow for our liberty. Too old to walk behind the plow. Almost too old to live. My countrymen saw my tears. They offered to help me out of their scanty cupboards. They were as poor as I. I was so old, but not too old to earn a living if the opportunity offered. That opportunity came from Capt. A. W. Lewis, who asked me to join the Boer War exhibition. They told me it would serve to educate and instruct the American people, who were our friends, and to teach them something of the nobility of the struggle and the justice of our cause. It was beneath the dignity of a professional patriot or soldier to earn an honest living, and it may be considered unheroic to have to work, but I will not be an encumbrance in my old age just because I have done my duty. Boers have no pension departments to look after them, and it is well. When they do their duty to their country they do not cease doing it to themselves."

OVEREATING.

The practice of consuming more food than is required for the nutrition of the body is a very old one. In order to correct it, Hippocrates, about four hundred years before Christ, advocated the omission of breakfast, a custom that has recently become popular in many places.

The harmfulness of overeating is not so much in the increased burden thrown upon the digestive organs as in the production of an excessive amount of poisonous matter which may become dangerous to life if retained in the system. The poisons are produced either by decomposition of the undigested food or through defective transformation within the organs and tissues.

Most injurious are the products of decomposing animal food: meat, eggs and shell-fish; and since the kidneys are engaged more than other organs in the removal of this class of poisons, the first indications of serious injury are often found in them.

Before permanent organic disease has been produced, however, there are generally repeated evidences of poisoning of the system in the form of indigestion, headache, vertigo, neuralgic pains, rheumatism, gout, or an indefinite sense of illness. Then the appetite fails, the sufferer reduces the amount of his food and obtains relief. There may be, however, a sudden alarming attack resembling apoplexy, and even more fatal in its result.

When an improvement of the health is recognizable after an accidental or experimental restriction of the diet, it should be taken as an indication that the mode of living has not been altogether correct. But it is not always an easy matter to decide upon the best means of correcting the error. A change of diet may fail of the desired effect if it be too abrupt or too radical, and privation is not advisable in all cases. A certain bulkiness of the food is necessary both to comfort and to good digestion, and in many cases an excess is only a relative one. The abandonment of certain articles of food, with more complete mastication of others, is often better than a decrease of the entire quantity consumed. Sometimes, indeed, the difficulty can be overcome by the administration of laxatives, increased consumption of water and more active exercise. These things enable the system to utilize more fully the food that is eaten.

To determine intelligently the course of treatment in most cases involves an investigation of the digestive capability of the stomach and an examination of the functional integrity of other organs. It is generally more expedient, therefore, to submit the case to the physician than to be governed by abstract rules or the experiences of other people.—Youth's Companion.

EMMANUEL.

(FROM CALIFORNIA CHRISTIAN ADVOCATE)

We had the unusual experience last Saturday morning of hearing a sermon from Dr. Emil G. Hirsch, pastor of the Sinai congregation in Chicago, now visiting San Francisco. Dr. Hirsch is probably one of three of the most eminent rabbis in this country. He belongs in general terms to the orthodox party of modern Jewry, with the exception that he would change the Jewish Sabbath to the Christian Sunday in order to secure an attendance of men at the synagogal services. His Chicago congregation has met on Sunday for thirty years. In his congregation the majority are men. The orthodox Jews generally do not approve of the Sunday movement because it is apparently a concession to Christianity. He admits that Judaism is having a hard time to keep from disintegrating. For the first time in the modern history of Judaism numerous and intense sects have appeared: Free Thinkers, Zionites Unitarians, Spritualizers, de-Judaizers and advocates of intermarriages. No one can deny that a restless disintegrating spirit has come into the Jewish church. The Jewish women have been holding conferences and dealing with some practical and significant questions now controlling the currents of public sentiment. This fact means that the old traditions and old synagogal life must be changed. Jewish writers are trying to say to all the world that this time of religious lapse among the Jews is only parallel to that experienced in the Christian churches.

The sermon of Rabbi Hirsch on "Emmanuel" was

heard by a packed house, a considerable number standing in the aisles of the synagogue. It was Saturday morning; probably 1,200 to 1,500 were present, nine out of ten being women. The ritual and singing were impressive, inspiring and elevating from first to last. The text of the sermon was "Emmanuel," translated, "God with Us." Dr. Hirsch has a peculiar voice, not very attractive, but his thought is vigorous, fully alive to things as they are. His contention was that God is now with Israel, but that Israel does not respond. Israel is thinking too much of stock exchange, money getting and trades unions. Israel is putting forth her strength to lay up money for the children, robbing the children of the opportunity of making their own way, handing down to them not only the wealth they did not earn, but the stingy spirit they ought not to inherit. Israel had changed the Scriptures to read: "Remember thy children in the days of their youth." This was a protest against the prevailing commercial spirit in Jewry. He took occasion to say something against the Sunday-school. We suppose he referred to Protestant Christian Sunday-schools. He was of the opinion that they were responsible for all the modern religious vagaries afloat. It was the weakness of the age that religious teaching had been taken out of the home. The modern Sunday-school attempted to do that which it could never do—train the children.

He contended that Christian science, so far as it asserted the dominancy of mind over matter, was founded on true science. Materialism had done its best under the direction of Darwin and Spencer, but the spirituality of the Bible was unshaken. He had a good deal to say concerning physical suffering and rejected the pagan idea of Job's friends that it was a punishment for sin; also Paul's doctrine that afflictions work out for us an eternal reward in the world to come. Unless we failed to apprehend his meaning, physical suffering has no compensation beyond a sign that "God is with us" whatever that may mean. His closing paragraph was an eloquent plea for Judaism. The force and power of Judaism was not in material things but in the spiritual. What has the Parthenon got to say to the world? What message has the Pantheon got for humanity? What can St. Peter's at Rome do but exploit mankind? Israel alone is the voice of God to a needy world. His audience was intensely interested throughout. We were impressed with two or three things not in this discourse. The entire absence of any coloring of Messianic truth, the superficial conception of both sin and righteousness, the incompleteness of the moral purpose of the sermon. The highest point reached was ethical. The end of Judaism is in itself. Rabbi Hirsch has an ethical message and puts into it all the power of his great personality. Judaism has gone as far as it can go until it soberly answers the question, "What think ye of Christ?"

BUSINESS ETHICS AND THE SABBATH.

Right here is a serious question, whether the moral standard of the business world has not been seriously run down by the adoption of dishonest economic principles or whether the Church itself has not become responsible for the business situation by diluting its message and thereby weakened the conscience of the business world.

Here is another question which we would like to submit to the business and professional world: Is there not an inherent reason in business itself for maintaining a high standard of business morals? Does it not pay to look out for the conscience of the employee by giving them their Sundays for worship and moral education? Would it not pay in the almost immediate future to close down business on Sunday? Would it not pay in actual business values to say nothing of the moral values to shut up shop, close down the machinery, and solemnly respect the government of God? It seems to us that a moment's reflection will show all business men that the welfare of society, and that means the welfare of business itself, depends on a high moral standard. Admitting that the church is not what it ought to be, should not the business world remember that the breaking down of the Sabbath is the most powerful reactionary agency that could be employed against economic conditions? Work on the Sabbath requires the members of the Church to work or be thrown out of employment. That in itself demoralizes the Church. It breaks down the conscience of the Church. It weakens the utterance of the pulpit. Without releasing the Church in any measure whatever from its responsibility, we think it only a fair statement of the case to say that the business world has also a moral obligation to society. If the business men will not obey the higher laws of God, then they must increase the police force and do business in a corrupt and demoralized community. While these great corporations are under the searching criticism of society does not the whole question of business ethics come squarely to the front? It is our belief that society owes it to itself to maintain a civil Sabbath. The small contingency that would be apparently affected adversely would not really be so affected and in a short time the benefits would clearly appear. The Christian Church should be reasonable in the demand for and requirement of such a law. The difficulty is not alone with the Church but the business men have not yet come to see that such a law is absolutely necessary. To enact a Sabbath law as a concession to tne sentiments of the Church is wholly inadequate and would be inoperative. The Church as an organization cannot enforce law. Business is responsible to a higher law.

It is often said that we had a good Sabbath law in California at one time and it could not be enforced. That is all true enough, but the agencies for the enforcement of the law were in the hands of the business men of the State and not in any sense in the hands of the Church. The unpardonable folly was committed of reversing the Sabbath law, not because the law was wrong but because public conscience was too weak to enforce it. From that day California has been the paradise for Sabbath desecrators and the evil contingency from all parts of the world.

We can never have a great commonwealth until we have men of sound moral purpose, men of organized strength, whose consciences are at least consulting partners in the affairs of State. So long as the conscience of statesmen can be retained and silenced by money, so long must California stand discredited at the bar of public opinion, so long must the blush of shame reveal our moral weakness. The tower of Siloam fell upon a few boodlers last winter, but we ought not to vainly imagine that all sinners were under its ruins. We do not wish to use strong words, much less hyper-prophetic language, but we think the best and most conservative conviction will sustain this opinion: California will never have a conscience until it has a Sabbath law.

MYSTERY'S INTENT.

When I cannot understand anything, it seems to me as though God had set a chair there for me to kneel down and worship. The mysteries are intended to be altars of devotion.—Spurgeon.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

July 30, 1905.

Third Quarter Lesson V.

Manasseh's Sin and Repentance.

II Chron. xxxiii: 1-13.

If the son had reigned like the father, Jewish history would have to be rewritten. Hezekiah blended piety and patriotism. He threw the exemplary power incident to high position entirely on the side of a pure faith. He did more; he broke down and swept away the symbols and shrines of a base and corrupt religion. He did not waver from this high stand during a reign which extended over nearly a third of a century.

Instead of perpetuating this admirable policy, Manasseh reversed it. He went through the whole catalogue of pagan vices. He led his people and forced those who were unwilling. From augury and sorcery he went on to human sacrifice. He did not hesitate to throw his own children into the fiery embrace of Moloch. The chronicler says he caused the people to do worse than the heathen.

The depths of this apostasy can scarcely be fathomed. Cults never practiced on Jewish soil were now introduced. Putrid streams of lasciviousness flowed everywhere. A complete recovery was never made from this dreadful lapse.

Persecution naturally attended this apostasy. Tongues were raised in protest. There were knees that would not bend. Manasseh made a short shift of such. He hurled the recalcitrant nobles from the cliffs, filled Jerusalem with innocent blood, and introduced a Jewish reign of terror.

But it is a long lane that has no turning. The haughty king was brought to the dust. Under the barbaric customs of the day, with a heavy double chain, hand and foot, and a ring through his nose, he was led captive to Babylon.

The glory of divine justice is that its penalties are not inflicted as matter of vengeance, but are intended to be reformatory as well as exemplary. The moment the exiled and suffering king came to himself, the God of his fathers heard his supplication and restored him to his country and to his throne.

The Teacher's Lantern.

For nations as well as individuals ascent is always difficult. Descent is easy. Moral heights are reached by the pains of self-denial. They are held by continuous watchfulness.

Evil conditions call for a moral earnestness on the part of both nations and individuals.

During his exile Manasseh had opportunity to study paganism on its native heath. He saw the fruits of its ascendency during long ages. He could compare and contrast them with the fruits of the pure theistic faith of the Hebrews. Perhaps this was one purpose of his exile.

The exemplary power of the divine clemency in the case of Manasseh can hardly be estimated. His punishment was reformatory, not vindictive.

But Manasseh's past could not be effaced. He could no more stop the course of the evil example of half a century, than he could call back the sons he had devoted to Moloch. Sin is a fire that leaves its scar.

It seems curious that Hezekiah should have given his son the name of one of the tribes in the northern kingdom. If it was in honor of the zeal in which that tribe had joined in Hezekiah's reforms, then the son strangely perverted the father's meaning, and deeply sullied a good name. If the name was given in hopes that the wearer of it should reign over the reunited kingdoms, the father's hope was sadly disappointed. The son ignominiously lost a kingdom, instead of acquiring another.

History affords many parallels to the lapse under Manasseh. Witness the English Restoration after the Commonwealth, and the Florentine reaction after Savonarola.

"PUSS GRAY" AND "POPOVER."

There were three Ross children, and there were three Ross kittens.

Mrs. Ross had thought at first that one kitten was enough; but at the end of a week she decided that the kitten, at least, was not having a very happy time. The children wanted it to be in three places at once, and the little thing was sore all over. The first kitten was yellow and named "Sunflower." When the two other little cats were added, the children called them "Puss Gray" and "Popover." Puss Gray was well-behaved indeed. He wore white gloves, and would let you hold him as much as you liked. Sunflower was cross and nervous. Popover wanted to play all the time.

One day when Polly Ross and Sunflower were away out at the farther end of the garden making calls, and the two boys were fixing a dam in the brook, something happened. A little yellow dog came running into the yard and badly frightened Puss Gray and Popover, so that the two scampered as fast as they could toward the tall elm tree by the gate. Popover was ahead, but Puss Gray was hardly a tail's length behind; and before the boys, who had just come in, could drive the dog away both of the kittens were far up among the leaves of the elm.

The dog, of course, was sent home, and then the boys went back to the tree and called to the cats to come down; but the louder the boys called, the higher the frightened little creatures went, and at last it seemed to the children as if they were fully halfway up to the sky. The ladder in the barn was not long enough to reach them, and nothing that any of the Ross family could do was of any use, for it was decided to be unsafe for the boys to climb to such a height, as the kittens were hovering up among the merest twigs. Perhaps you remember that the first time you ever climbed a tree you were afraid to come down; if you do, you understand what was the matter with Puss Gray and Popover—it was the first time they had ever been up in a tree!

At night the children had to go to bed and leave the kittens still in the tree, where the poor little things cried so hard that Polly slept with her window closed, although it was a very hot August night.

In the morning, when Polly awoke, she ran at once to the window to see if she could see the kittens. Puss Gray had come pretty far down and was sitting upon a large limb, and he looked to Polly as if he were fast asleep. At first Polly could not find Popover anywhere in the tree, but after a moment she discovered him; he was walking slowly out along the very limb upon which Puss Gray was curled up. When he reached him, to Polly's horror, although she felt perfectly certain of what he was going to do, he stopped for a second, and then he raised his paw and gave Puss Gray a smart cuff on the tip of his white ear. Down came Puss Gray, tumble, tumble; and the naughty Popover lost his balance and downward through the air he came, too! Polly gave a little cry of dismay, for she was almost certain they would both break their necks; and then she turned and ran out of her chamber and downstairs as fast as she could, wiping the tears from her cheeks. But when the little girl reached the yard, there the two kittens were, sitting on the back doorstep, side by side, and mewing for their breakfast. Polly's father gravely told her that all kittens had nine lives, but she did not understand very well what it was that he meant.—Florence Elizabeth Dunn.

POOR MR. MIDAS.

By Charles Keeler.

O Poor Mr. Midas did nothing but think
Of the sound that his money made—
chink, chink, chink.
He filled his pockets, he filled his shoes,
But the more he gathered the less he
could use.

It weighed on his mind till he scarce
slept a wink,
And then he would dream of the chink,
chink, chink.
He filled his boxes, he filled his bed,
And so there was nothing to fill but his
head.

—From Elfin Songs of Sunland.

Keep a list of your hopes, and let the hope of glory be foremost.

WAIT A WEE.

By Ida Hibbard.

"Wait a wee' and do not weary,
Clouds will pass away,
God is watching o'er us ever,
He will send a brighter day.

"Patience have, and never falter
In thy faith; God knoweth best;
Bear the cross He sends thee bravely,
Leaving in His hands the rest.

"Never river, howe'er weary,
But winds to the sea;
Never night so dark and dreary,
But the morn broke cheerily.

"Behind dark clouds the sun is shining,
For the river waits the sea,
After darkness comes the sunshine,
If we only "wait a wee."

—The Iowa Deaconess.

PURITY OF INTENTION.

Perfect purity of intention is the highest spiritual state, a state which probably the holiest man has never reached, but to which all real children of God are in different measures approximating. Our defectiveness of intention should be, and may be, by self-examination, and careful attention and prayer, remedied. Let the motives as well as the actions be scrutinized in self-examination. Ask: "Should I have done this, or done it with equal zeal, had no eye of man been upon me? Should I have resisted this temptation if there had been no check upon me from human law or public opinion? Should I have acted thus faithfully and conscientiously without the stimulus of human praise?" Let us cultivate particularly, and strive to acquit ourselves well in, those actions of the Christian life which are in their nature private, and cannot come abroad. For example, private prayer and private study of the Scriptures. Exercises such as these are more or less a satisfactory test of religious character, because they are incapable of being prompted by human respect. And we may apply the same remark to all the ordinary actions and commonplace business of life, which must be transacted by all in the same way, and may be transacted by the Christian with a spiritual intention. What does growing in grace mean but that this spiritual intention should lengthen its reach—should extend itself more and more to every corner of our life?

The meeting all calls upon us, however humble, with the thought that they come to us in the way of God's providence, and are indications of the quarter in which he would have us direct our energies, is a great means of purifying our intention, and so of advancing in spirituality. For nobody is aware what is going on in our hearts when we meet these calls in a devout spirit; our friends only see us doing commonplace things, which others do, and give us no credit. But in meeting such calls we have praise of God, who, like a good Father, marks with a smile of approbation the humblest efforts of his children to please him.

To live holily is nothing else than, in everything we do, to act from a single desire to please God out of love to him, and from no other aim whatever.—Edward Meyrick Goulburn.

THE PERFECT LIFE.

Think of the brokenness, the incompleteness, the littleness, of these lives of ours. We get glimpses of beauty in character which we are not able to attain. We have longings which seem to us too great ever to come true. We dream of things we want to do; but when we try to work them out, our clumsy hands cannot put them into realizations. We have glimmerings of a love that is very rich and tender, without trace of selfishness, without envy or jealousy, without resentment—a love that seeketh not its own, is not provoked, beareth all things. We get the vision from the life of Christ himself. We say, "I will learn that lesson of love; I will be like that." But we fail..

We strive to be sweet-spirited, unselfish, thoughtful, to keep good temper; but we must wet our pillow with tears at the close of our marred days, because we cannot be what we strive to be. We have glimpses of a peace which is very beautiful. We strive after it—strive with intense effort, but do not reach it.

So it is in all our living. Life is ever something too large for us. We attain only fragments of living. Yet all this incompleteness, this unsatisfactoriness, this poor unattainment, finds its realization in the risen Christ. His is the perfect life, and in him we shall find fullness of life.—J. R. Miller.

THE FRIENDSHIP OF CHRIST.

The close friends of Christ have found no other influence in their life so strong as his precious friendship in forming and transforming their lives. Continually before them in all its purity and spotlessness, in all its strength and heroism, in all its gentleness and beauty, that fair life has shone, a pattern in the mount, let down from heaven, brought close to them, and winning them by its loveliness. The vision has hung before them continually, and has lifted them up. No one who has had Christ for a friend, in any true, real, vital sense, has failed to be blessed by him in the way of growth into nobler, richer life.

Gentle, sympathetic, strong human friendships can do much for us. You can tell me how in your life, in some time of grief, certain friends came to you, and how by their sweet sympathy, their quiet peace, their strong comfort, they helped you through some valleys of shadows. But tell me, rather, what Christ did for you in your hours of sorrow. When the shadows hung over your home, when your heart was bowed in grief, when a life dearer to you than your own hung trembling in the balance, when at last death came and your heart was broken, what was Christ to you then? Was he not precious to you in those dark experiences? We find the best things of Christ's grace and love only in life's experiences of trial.—J. R. Miller, D.D.

WALKING WITH GOD.

Mark those men whose life is hidden in God, so that of themselves they make no account. Thus can they delight themselves fully and freely in all that which God is doing, apart from the thought of themselves; and to them, therefore, it is true that heaven and earth are theirs, and all things are theirs, and fulfill their will, because the will of God is their will. And their cup overfloweth with joy even here below, because in all things they have a joy and delight that is steadfast and full. Whilst they walk with God, all is peace. For in Him sorrow is not sorrow, and pain is not pain, but all is peace and rest, all that God willeth, to them is sweet and pleasant. Nor is it only that to them the will of God is sweet. It is more than this. For to them he gives the fair sunshine of his comfort, and the blessed joy of heaven, ever here below. So that they live already as it were in heaven.—Henry Suso.

ENLARGING LIFE.

I am quite clear that one of our worst failures is at the point where, having resolved like angels, we drop back into the old matter-of-fact life, and do just what we did before, because we have always done it, and because everybody does it; and because our fathers and mothers did it; all of which may be the very reason why we should not do it. There is no station of life and no place of one's home, where, if he wants to enlarge his life in caring for people outside himself, he may not start on a career of enlargement which shall extend indefinitely. And yet the man who enters upon infinite purposes lives the infinite life.—Phillips Brooks.

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